moreover, that the sensitive souls of brute animals, and the rational souls of men, could never possibly emerge out of one single, plastic, and vegetative soul in the whole universe: and, lastly, that it is altogether as impossible, that the whole world should have life in it, and yet none of its parts have any life of their own, as that the whole world should be white or black, and-.yet no part of it have any whiteness or blackness at all in it. And, therefore, that the Stoical Atheists, as well as the Stoical Theists, do both alike deny incorporeal substance but in words only, whilst they really admit the thing itself; because one and the same life, ruling over all the distant parts of the corporeal universe, must needs be an incorporeal substance, it being all in the whole, and all acting upon every part, and yet none of it in any part by itself; for then it would be many, and not one. From all which it may be concluded, that Atheism is a certain strange kind of monster/with four heads, that are all of them perpetually biting, tearing, and devouring one another.

Now, though these several forms "of Atheism [s] do mutually destroy each other, and none of them be really considerable or formidable in itself, as to any strength of reason which it hath ; yet, as they are compared together among themselves, so some of them may be more considerable than the rest. For, first, as the qualities and forms of the Anaximandrian Atheist, supposed to be really distinct from the substances, are things unintelligible in themselves ; so he cannot, with any colour or pretence of reason, maintain the natural production of them out of nothing, and the reduction of them again into nothing, and yet withstand a